

Vol. IV. 至於是邦也必聞其政 No. 8.

THE
CHINESE RECORDER
AND
MISSIONARY JOURNAL.

Devoted to the extension of Knowledge relating to the Science,
Literature, Civilization, History and Religions of
China and adjacent Countries:—With a
Special Department for Notes,
Queries and Replies.

JANUARY, 1872.

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FOOCHOW:

Printed by ROSARIO, MARÇAL & Co.

EDITORIAL NOTICES.

Notwithstanding its great length, we have put in this number the concluding article On the Russian Ecclesiastical Mission, by Dr. Dynovon. From its nature it could not well be divided. We hope our readers will acquiesce in the wisdom of this arrangement, although some other articles have been crowded out by doing so. This article has cost a great deal of labor and deserves to be read with attention.

G. P. begs to thank Dr. BRECKENRIDER for his Pamphlet on the Knowledge that the Ancient Chinese had of the Arabs and the Arabian Colonies.

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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 4.

FOOCHOW, JANUARY, 1872.

No. 8

THE FIRST OF THE WHITE MONTH.

BY HOINOS.

This is what the Mongols call New Year's day. Having an invitation from a friendly Lama to spend the day with him, I took care to arrive at his tent, which was not far from the Russian frontier, on the afternoon of the last day of the old year. This afternoon is always a busy time with the Mongols. Enter a tent at this time, and, as soon as your eyes recover from the blinding glare of the sun on the white expanse of snow outside, and the bitterness of the smoke cloud inside, through which you must pass before sitting down, you see all hands at work. They are preparing for next day's feast. In the tent of my host they were making "Banch." This is made by mincing mutton very small, mixing it with salt and chopped vegetables, and doing it up in small nuts covered with a casing of dough.

The amount of manipulation necessary before the nut is complete, and the unusual cleanness of the Mongol's hands AFTER making it, always made me shudder when I saw them about to honour me with this delicacy; but the knowledge that they would be much hurt if I did not eat of it, always made me swallow a little of it. They themselves consider it a luxury to be indulged in only on great occasions, and on this occasion prepared a large quantity. As soon as a nut was finished it was placed on a board near the wall of the tent, where, notwithstanding the

great fire blazing in the centre, it froze through in a few minutes. When frozen, the nuts were placed in a bag and put away ready for tomorrow.

While the rest of the company were making the banch, the lama himself was making repeated attacks on a basinful of boiled meat before him; as soon as the banch was finished, every man pulled out his knife and set to work on the meat. It is a little alarming to see a Mongol eat; he takes a piece of meat in his left hand, seizes it with his teeth, then cuts it off close to his lips. The knife flashes past so quickly and so close to the face, that a spectator seeing it for the first time trembles for the safety of the operator's nose. But after all there is little cause for alarm: practice makes them expert and their hand sure, and I never heard of any one meeting with an accident in this way. While we were at dinner I expressed my surprise at finding them taking their meal so early in the afternoon and not after dark as usual. The reason they gave was that the Mongol fashion was to eat seven dinners on the last day of the year. I rather liked this idea at first, as the Mongolian custom of only one meal after dark with nothing but tea, tea, tea the whole day long, does not seem to suit an European so well as a Mongol. My satisfaction however was short lived, for I soon discovered that they had made up their minds that I should do justice to the whole seven, and that a sly old yellow coated Lama on my left had apparently installed himself as tally-

keeper to the guest. As the day wore on, matters began to look a little serious. The solemn voice of the man in yellow had only pronounced THREE; what was to become of the other four? As I was wondering how I could best get out of the difficulty, deliverance came in an unlooked for way. Some one sitting in a tent about a dozen yards off shouted, "Ocher, come and drink wine"; and Ocher, though as a Lama he had vowed to abstain from wine and just then was employed in counting my dinners, at the summons disregarded his vow, threw up his office of tally-keeper and the next time we saw him, was in too genial a frame of mind to find fault with any one for their shortcoming in the past.

During the course of the afternoon two large pails were filled with tea and set aside. When all the preparations were finished, we had a pleasant time round the blazing fire talking of the customs of our respective countries &c., &c. Among other things we talked of the speedy course of time, and, in return for some of our Scripture metaphors, my Lama gave me some wise Buddhist sayings such as:—

"From the moment of acquiring wealth parting with it is our doom.

From the moment of union, separation is our doom.

From the moment of birth, death is our doom.
Moment by moment we approach death."

Next morning, New Year's day, all were astir early, and the every day routine gone through as usual. The customary question, "Have you slept well?" was asked, but no reference made to the new year. The only manifest difference was that the whole household seemed to have got new caps. After a time a neighbour came in and asked "Have you not embraced yet?" This seemed to stir up our host; glancing at the crescent of sunshine that streamed in through the hole in the top of the

tent he remarked, "It is time now." But he was not quite ready. He unlocked a spacious box and after bringing out a pile of things new and old, at last succeeded in fishing out a new red coat and a fine fur cap trimmed with yellow silk. The cap cost perhaps as much as the coat, and with the two our host looked quite imposing. When all was ready all stood up in the cloud of smoke and each embraced each" asking "SAIN O?" Are you well? Their embrace is a very simple affair. When two persons perform this ceremony, they stretch out their arms toward each other, and the one puts the ends of his coat sleeves under the coat sleeves of the other. When all had embraced all, they sat down again and each one ate a small portion from a plate containing bread, fruits, roasted millet, and a preparation of milk. This done we hastened to the next tent in which a petty officer lived. By the time we all got in, the tent was crowded; each one of us embraced the host, putting our sleeves under his in token of respect, asked "Sain O," found a seat where we could, drank his tea, tasted his fare, were offered Chinese wine in small Chinese cups, conversed a few minutes, and returned to our tent to receive visitors. They were not long in coming. Some were near neighbours. These merely drank tea and tasted bread, but when visitors came from a distance the bag of banch was produced, a quantity of it boiled and handed to the strangers. The ease and rapidity with which this can be cooked makes it a very desirable kind of fare to have on hand on a day when numerous visitors are expected at different times.

As we had a Gilling Lama, a kind of doctor of medicine and divinity all in one, for our guest, we soon had a number of people in our tent anxious to know their "lucky air" for the year. The Gilling was nothing

loath to be consulted, produced his books and soon satisfied the inquirers. The inquirer tells his age, the Gilling consults a table and the point of the compass is found at once. I tried for mine among the rest and found that I had a double airt, north-west and north-east as far as I remember.

We had many visitors. My host was a man of influence; his guest the Gilling had a great reputation for learning; the yellow coated Lama Ocher presided over the wine and made a very good master of the ceremonies; and then there was "the man from the far country."

After we had for a time entertained the numerous visitors whom these attractions drew to our tent, we dispersed in various directions to make the round of our several acquaintances. A young Lama, who had spent the night keeping a vigil in a temple, took me in tow and conducted me to all the tents within a reasonable distance. In almost every tent we found the altar decked out with a great display of offerings. These consisted for the most part of bread and mutton, the broad piece of fat which forms the tail of the Mongolian sheep often being the centre piece. One of the great injunctions of their religion is abstinence from flesh, and on expressing my surprise at finding the forbidden thing presented as an offering an intelligent Mongol replied:—"It all happens through stupidity; stupid men among us Mongols are many." It was noteworthy that the offering on his own altar consisted of grain, fruit, and bread. In addition to the offering, the altar lamps, little brass cups filled with butter,—were lighted, and in some of the more pretending tents the altar was enclosed above and around with silken hangings.

A visitor on entering turns first to the altar and worships; that done, he may address himself to the human occupants of the tent. We noticed only

one departure from this rule. When we were in an old woman's tent a dashing young Mongol entered, and, dispensing with the worship, proceeded at once to salute the old lady. The occasion for the manifestation of his irreligion was unfortunate, the old lady was just recovering from the effects of a broken limb: her beads and hand praying mill were her constant companions. In such circumstances it was not wonderful that she should have been incensed at such levity; she rejected his civilities with scorn and with puritanical sternness ordered him to worship god. The young spark did not relish his rebuke much, but dared not disobey.

In addition to bread and tea in most cases visitors are offered wine, and as every man is expected to visit the tents of all his friends, and as very few refuse wine when it is offered, there is some danger of a man drinking more than is good for him. Two things tend to keep the Mongol sober; the small size of the cups and the distance from tent to tent. But sometimes the Mongol gets tired of the minute Chinese drinking cup, throws it aside, and pours a good dram into a large wooden tea cup. This, frequently repeated, produces its effect, and then follows horsemanship extraordinary. A Mongol long after he is too drunk to stand can keep his saddle very well if he can be hoisted into it, and one of the sights on a new year's afternoon is half a dozen madcaps careering in company over the snow, performing all manner of antics and apparently in momentary danger of breaking their necks. Many of our visitors were at good deal more than half seas over, but throughout the whole day we saw only two who could not take care of themselves.

The northern Mongols usually restrict the festivity to one day, but their neighbours the Buriats keep up the celebration for a week or

more; perhaps, as the Mongols say, with some scorn, in imitation of the Russians. Should friends be beyond reach on the first day of the year, the sacred duty of salutation is performed on the first occasion of their meeting. Far into the year, it is quite common for Mongols meeting in the desert, after exchanging the common salutations to remark, "Have not embraced perhaps," and then duly perform the ceremony that would have been appropriate months before. Southern Mongols, on the other hand, say they cease embracing at the end of the White Month.

THE ORIGIN OF THE MISSIONARY TROUBLES.

BY BOOMERANG.

The circumstances attending, what Sir Rutherford Alcock calls, "*The recent Missionary disturbances*," are too fresh to need rehearsal. The various details have been placed upon historic record in the Blue Books of the past four years; but a satisfactory explication of the *causes* of the "disturbances" is still a matter of inquiry.

The trouble broke out unexpectedly; the transition was sudden from a state of tranquillity to one of stormy violence. There was, too, a method in the madness, a marked similarity in the manner of getting up the troubles and precipitating a crisis; and also evidence of their having been devised to effect some common end as yet unknown to the public. The disturbances assumed different phases at different times, rising into prominence, then subsiding, then resumed with greater violence than before; first appearing in Chinese diplomacy, then dropped by them, for a time, but passing over into the despatches of foreign Ministers with harsh crimination of Missionaries, and finally taken up again by the Chinese with fresh zeal and new expectations.

It is this agitation we shall now attempt to investigate in its origin, its progress, and its culmination in ferocity and bloodshed.

At the beginning of the year 1867 we find the Protestant Missionaries plodding along in their usual way without "disturbances." Availing themselves of the privilege secured by the French treaty some of their number had located themselves inland, and were teaching the tenets of Christianity in quiet-

ness and peace. In some places they had been admitted with apparent indifference if not actually welcomed. In other places though received with coldness, it was evidently the conclusion of the people to extend to Christianity that same toleration hitherto shown to Buddhism and other forms of religion introduced among them. Many of the movements of the Missionaries were tentative like similar arrangements by the diplomatists. When a given course was found not to work to advantage, the Missionaries at once sought to remedy the evil in the most speedy and judicious way, just as Sir Rutherford Alcock and Mr. Hart sought to remedy their mistakes. Such a degree of success was attending their efforts that a general good feeling towards them was gaining in the minds of the people. The friction perceptible at times was no more than must be expected from the introduction of new ideas, such for example as those associated with the working of new treaties and new revenue laws. Certain it is that no general or serious complaints against the Missionaries had been made up to the time of Tseng Kuo Fan's memorial to the throne made in the Autumn of that year; for he entertained no fears on their account saying "*they will after all get but few supporters and converts.*" (U. S. Dip. Cor. 1868, Part I. page 521).

We come now to the memorable year 1868. Two occurrences of note are embraced within its limits. In the first part of the year, were held the various meetings of the commission to revise the treaty; the latter part was marked by the breaking out of Chinese hostility to missionaries residing inland, away from treaty ports. The former was of course the leading event, for which provision had been made; the latter was an unexpected consequence growing out of the former.

Both sides were ready for the revision struggle. The English policy was progressive, —the Chinese attitude obstructive. Though not yet informed officially of the demands of the British Minister, the Chinese knew full well what they would be. The petitions and memorials of the previous year had been published in the papers of Shanghai and Hongkong, and the Ministers of the Tsung Li Yamen had carefully posted themselves. As Wen Ta jin at a later day replying to a remark of Sir Rutherford Alcock that "*both the Merchants and his Colleagues deemed further concession essential*" observed dryly enough, "*Yes, no doubt, I see what your newspapers say sometimes.*" As the result of that information they had marshaled, ready for presentation, every objection that had any ground to stand upon. If at that time the inland residence of missionaries had been

found dangerous to the State; the Commission would certainly have heard of it.

The campaign opened on the 3d of March 1868, when the Commission first met to arrange the preliminaries. The meetings were continued at various times through five months, the 13th being held on the 15th of July. At the very outset the questions of INLAND RESIDENCE and INLAND NAVIGATION were put forward as of the first importance. The strength of the English onset was directed to the attainment of these points, and the strength of Chinese resistance was put forth to prevent it. Throughout the entire contest we find these two questions continually coming up, sometimes in one aspect, and sometimes in another, until every possible argument was exhausted. The subject was introduced at the second meeting held on April 20th. The British Commissions attempted shrewdly to turn the Chinese position. After some other discussion, "*A general permission to navigate inland waters was then proposed as essential to avoid dues in excess of treaty.*" Their opponents were on the alert and replied "*A general permission they could not bring before the Minister.*" [Blue Book No. 5. 1871, page 194]. In the next day the third meeting was held. Fortified by a memorandum of instructions the British Commission entered boldly upon the discussion of inland navigation, and its attendant privilege of inland residence. The Chinese raised all manner of objections; those against navigation being based upon "*shallowes, rapids, danger of steamers overrunning native Craft,*" &c. The determination to refuse these things was so apparent that in making his report Mr. Frazer said "*Inland residence was evidently the concession most difficult to entertain.*"

This obstructiveness called forth fresh instructions from Sir Rutherford to renew the attempt under cover of the privilege hitherto accorded to missionaries. From that moment, the missionaries were dragged into the struggle and were soon destined to find the Chinese batteries turned to dislodge them; and, like all unfortunates placed between two fires, fated to suffer, first from the one and then from the other. "*The right to reside in the interior conceded to missionaries, what is this more than the Merchants require for the peaceable pursuits of their occupation? Of the two the Merchant is probably the safer tenant of a fixed location in the interior. He is bound by the interests of his trade to keep the peace, apart from all surveillance or exercise of authority over him, because only under such conditions can the commerce in which he is engaged prosper. The missionary has other objects above all restraint from his*

own personal interests; and the teaching of a creed, and introduction of a new religion have always been held to be more dangerous to the public peace, and more likely to bring the teachers and their converts in conflict with the civil power than the occupation of the Merchant. Having then accepted the greater would it be wise in the government to refuse the lesser, and less hazardous, venture in the interests of peace. (Page 197 B. B. No. 5. 1871).

What manner of reply the Chinese made at that time to this adroit assault from the Missionary position, Sir Rutherford does not inform us, but we do know what they said to him afterwards when he repeated the argument. On the 8th of September after the various Ministers Resident had sent in their observations on the inadequacy of the concessions, Sir Rutherford proposed still another memorandum for transmission to Prince Kung in which he enunciates substantially the same thing contained in his instructions of April 26 just quoted. "*As to any more general objections to the permanent residence of foreigners in the interior, this right has been so fully conceded to one class,—the missionaries, with liberty to acquire both land and houses, that it seems inconsistent and incivious to deny a modified privilege of the same kind to Merchants, who, besides being under Consular control, furnish in the interests and property they would have at stake security for good conduct. The French Treaty, stipulating, Art VI, that it is permitted to French Missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure,—what is permitted to French Missionaries is equally permitted to all other Missionaries; and why therefore should a similar right be denied to the Merchants? Of the two classes it is impossible to doubt the latter are the least likely to give trouble to the authorities, or create popular disturbance, as all past experience tends to prove.*" (B. B. No. 5. 1871. Page 224).

To this repetition of the argument from the concession made to missionaries, Prince Kung made an official reply. This reply, be it observed, was made about the 1st of December long after the Yangchow affair. It will be seen, that, even so late as that, notwithstanding the Prince desired the dislodgment of the missionaries, in consequence of the embarrassment in discussion their privileges occasioned him, he was not yet educated by certain British Statesmen up to the point of calling them "rogues or enthusiasts,"—of charging them with being "*in part responsible for all the trouble and bloodshed there had been at Tai-wan,*"—(B. B. No. 9. 1870, Page 21)—or of dwelling on the revolution.

ary tendencies of Christianity to such an extent as to say that unless hostility could be surmounted "it would be decidedly for the peace of China, if *CHRISTIANITY* and *its emissaries*, were for the present at least, excluded altogether. (B. B. No. 9. 1870, Page 27.) The inculcation of such sentiments was reserved for titled officials claiming to represent the government of Her Majesty Queen Victoria by the grace of God Defender of the Faith. Prince Kung replied to the above despatch as follows. "The conditions of the interior are not identical with those of the open ports, and it is certain, to say nothing of the difficulties connected with a continued residence in the interior, that even a temporary renting of houses and godowns would be attended with almost the same harmful consequences as such residence." After speaking of the necessity of such godowns being "under the jurisdiction of native officials" and the further necessity of investigating disputes that should arise "in accordance with Chinese modes of procedure," he continues. "In all these instances it would be necessary to enforce the same laws that are binding on the native people, and again, in case of local officials altering the ordinary mode of procedure according to circumstances"—meaning, we suppose, to suit foreign usages, and thus showing from what source they dreaded the imperium in imperio—"they would have to be obeyed in every particular: the least refusal to do so would impair the authority of the government, and, still more, inflict injury upon the native trader, thus leading to difficulties in the transaction of public business, and a refusal on the part of the Chinese Merchant to bear his losses in silence, in which refusal he would surely be justified by the principles of every nation under the sun. Smuggling and corruption may further be mentioned as still more unavoidable consequences. This is not a parallel case with that of the missionaries whose energies are directed to the propagation of their doctrines, and cannot affect the revenue of the country; moreover one is a case of preaching the practice of virtue, the other of seeking after gain. Two cases of so different a character can never be regarded in the same light. In view of the present missionary troubles is it right to heap further difficulties upon those which already exist. The permission of foreign Merchants to hire boats and lodge at inns for the purpose of the transport of goods would be attended with no inconvenience, but it is impossible to accede to the proposition of his Excellency to rent godowns" &c. (B. B. No. 5. 1871, Page 233.)

We have introduced the last quotation in advance of its proper place, because it is the

first official record we have of the Chinese mode of parrying the force of the argument from missionary residence inland. The significant question in the latter part we shall have occasion to refer to again. We now resume the thread of the narrative showing how the struggle continued over these same issues of inland residence and inland navigation.

On the 30 of April Mr. Frazer presented a summary of the various proposals made to the Yamun. Sec. III, referring to facilities for transport, includes demands for, (1), the right to have unimpeded access to trading places in the interior, (2), certain specific markets to be named, (3) British Merchants shall own warehouses in the interior, (4) Foreign employees shall be permitted to reside therein (Page 202.)

On the 5th of June the Commission again met to hear the reply of the Yamun to the preceding summary, which, on one point at least, was rendered tartly enough. Concerning inland navigation they said "the traffic on the ocean and great rivers being now in the hands of foreigners they ought to be satisfied and leave the navigation of the inner waters to the native junkmen." Further "they replied the Chinese Government had the strongest objections to inland navigation, as a general proposition, but would consider specific demands upon their individual merits. The proposal of residence or warehouses in the interior it was said would depend upon the decision taken on the question of inland navigation." The report concludes: "It is clear that the Chinese Government is indisposed to accede to any of these proposals." (B. B. No. 5. 1871, 204.)

Various other meetings were held but no new arguments were advanced, and no new objections raised. No further progress was made save that the Chinese "volunteered a general permission to foreigners to navigate inland waters in their own ships provided they were not steamers." For the present then we may drop the history of the Commission, and proceed to offer some comments upon its developments thus far.

We have been specific in noting its proceedings not only for what actually was said, but equally so for what was not said. Taking these proceedings in connection with Tseng Kwo Fan's memorial, we find the Chinese made a determined opposition to inland residence and inland navigation. And we are made acquainted fully with their reasons for so doing. "They have established places of business throughout China, and trafficked, or become carriers of all kinds of produce, simply that they may carry out their unscrupulous schemes of injury, which will end in depriving our merchants of their means of

livelihood. Since the time when we raised troops against them our people have long suffered every grievous calamity. If we now open three or five more ports to their trade and the entire length of the Yangtse river, it will daily add to the distress and indigence of our poor people, who Alas! are now nearly quite driven to the wall. If we listen to the proposal of the foreigners to open the trade in Salt, our own trade in, and transportation of the article, will presently be brought to naught. If we consent to their scheme of building warehouses (in the country) the occupation of those who keep the inns and depots will likewise suffer. Their demand to have their small steamers allowed access to our rivers will involve the ruin of our large and small boats, and the beggary of sailors and supercargoes. So also if we allow them to construct rail roads and set up telegraph lines, the livelihood of our cartmen, muleteers, innkeepers, and porters will be taken from them. (Tseng Kwo Fan's memorial, U. S. Dip. Cor. Part I. 1868, page 519.) We quote these words of the Viceroy here, not because of sympathy with the fears they express, for we believe the enlargement of the sphere of trade would be a great boon to the really "poor people" of China, but because they present the real ground of their own objection. Tseng Kwo Fan enlarged upon their commercial aspect. The Yamen subsequently dwelt upon political results in addition, through a sovereignty impaired by having one set of laws and regulations in the interior for foreigners and another for the natives, "*inflicting injury upon the native trader thus leading to difficulties in the transaction of public business and a refusal on the part of the Chinese Merchant to bear his losses in silence in which refusal he would surely be justified by the principles of every nation under the sun.*"

Next observe what was NOT said among all these objections to inland residence. No mention is made of complications likely to arise from the presence of Missionaries inland. If, up to this time, they had been found so perilous to international comity—such mischief makers and meddlers—as Sir Rutherford at a later day represented them to be—why was not the fact put forward by the Chinese during these days of anxious discussion? "Shoals and rapids," "difficulties in the transaction of public business" and all manner of objections were put forward unremittingly, but it was not said, or intimated, that missionaries would present a chief barrier to granting the Minister's proposal. There is but one way of accounting for the omission, and that is by supposing that serious apprehensions arising from their presence inland did not then exist.

But now mark what a discovery the Chinese had made while the discussion, was pending. The concession that had been made in favor of missionaries, and which they had availed themselves of up to the present time without exciting any complaints, was now to be used by the British Minister as the most formidable argument in support of that demand for inland residence and inland navigation they were now fighting so desperately to oppose. PRECEDENT that *ultimo ratio* in Chinese controversy had been found, and was now being pressed into their teeth. Their own guns were being turned against themselves. By some means or other they must retake them. What else could they think of? Ponder a moment their dilemma. If they continued to allow one class of foreigners to come in, it would seem "inconsistent and invidious" to deny a modified privilege of the same class to others. Plainly it had come to this: EITHER ALL FOREIGNERS MUST BE ADMITTED FREELY INTO THE INTERIOR OR ALL MUST BE EQUALLY RESTRICTED TO THE OPEN PORTS. The former they had resolved should be "strenuously resisted," the latter alone remained, and how to accomplish it "without hazarding the safety of the present situation" "or giving these parties reason to suspect (their) plans" became now the absorbing topic of their councils.

We are now brought to the latter part of the year, and the inauguration of the so called missionary disturbances. Thus far we have shown that the Chinese had a new-born and powerful motive for planning a crusade against missionaries inland. Further, there was nothing in the circumstances of the missionaries, other than the fact of their residence inland, which can account for it. There was no increase in their own numbers,—no remarkable additions to their converts,—no change in their policy in that particular summer of 1868 sufficient to explain the extraordinary change of conduct towards them of Chinese Officials which took place between the spring and autumn of that eventful year.

But sound reasoning requires us to do some thing more than merely point out that a new motive had sprung up and was then existing. There must be some evidence that the Chinese authorities did yield to that motive, and that it was designed to accomplish a diplomatic object. This leads us to some inquiries. After the Chinese discovered the tactics of the English minister and before the series of outbreaks, was there sufficient time to have concocted a plan? Was there any such homogeneity in the rise and progress of the troubles in different places as to suggest a common directing agency? Was it practicable for the mandarin to have put such a

plan in execution without exposing their own responsibility? Was there any indication of a copartnership sympathy of the mandarins for the actual perpetrators? Was the hostility directed against inland missions rather than against those at the open ports? And finally, did the authorities actually make use of the disturbances to counteract the force of Sir Rutherford's argument drawn from the concession made to missionaries?

All those questions must be answered in the affirmative. Sir Rutherford Alcock's official introduction of the missionary "Precedent" into the strife was made on the 26th of April. From that day, we must suppose, the Chinese began to desire some way of neutralizing its effect. The Formosan difficulty occurred too soon to be explained as a part of the particular plan now indicated; but that was a dispute about a camphor monopoly, and Messrs. Elles & Co's. comprador, more than about missionaries; and yet it had an important connection with what followed; for the mode of raising a mob disturbance, found so successful there, in all probability suggested its repetition elsewhere just at a time when they were in quest of an expedient. The Yang-chau trouble, which was the real opening of a campaign against missionaries, and especially of inland missions, which the Yang-chau mission claimed to be, took place in August, full four months, afterward, so that there was ample time to mature a plan, and ample time to put in circulation a series of slanders like those told about Dr. Maxwell's hospital in Formosa. The unity of plan is seen in the similarity of means made use of to excite popular commotion. The notion of charging them with getting up an *imperium in imperio* had not then been thought of. Had good reasons existed they would doubtless have been used. In the absence of them, most horrible stories were invented about gouging out the eyes of children, and these stories were the same in the two extremes of the Empire. Unity of plan is seen further in the design apparent of directing the disturbances to the accomplishment of a common end, and that too in places so far apart that the common people and even the merchants have but little connection, and could not have reached so complete an understanding in so short a time. In the arrangement of all the details there is a rapidity and fullness of intercommunication, which can be explained only on the supposition that the chief manipulators were connected with the Yamuns.

The plan once conceived, its execution, without exposing its originators, was perfectly feasible and quite accordant with numerous well known cases. The officials have only to drop an intimation to the literati and the

gentry that a given result would not be viewed with disfavor by high authorities and the matter is settled. The literati know how to inflame the passions of the mob to explosive fury, and then comes the onslaught. The sympathy of the officials for the actual culprits is evinced by their persistent endeavors to shield them, and their downright refusal to bring them to justice until the "inevitable gunboat" comes in to turn the scale. Besides, Consuls who have investigated the cases charge them with complicity in this way, and Sir Rutherford himself has been compelled to indorse the charges.—The direction of the hostility against inland missions is evinced by the fact that the assaults began on stations away from the open ports and with but two or three exceptions have shown a peculiar spite towards them. It will be remembered that in Canton Province, at a later day, the German Missionaries were driven in from the country places; while, quite contrary to the usual order, there were no previous demonstrations in the city. The supposition we are now making will also explain the anomaly of the Chinese speaking so considerably of Christianity *per se* and of being perfectly willing to see it flourish "at or near the ports" but not wanting it inland. If it were indeed subversive of all existing laws and institutions, as Sir Rutherford professes to believe, then it is more dangerous at the ports than it would be inland, for there would be the entire weight of foreign influence to back it. But on this point let Mr. Wade's testimony be adduced. "*To the pursuit of their avocations at or near the ports or their journeying into the interior with a passport there has not been so far as I am aware any opposition offered to Protestant Missionaries; but residence inland is a very different question.*" (B. B. No. 5, 1871, Page 430).

Yes, it is very true that residence inland is a very different question. Strange that it never occurred to Mr. Wade to inquire the true reason why there should be no objection to the propagation of Christianity under a passport, but so much against its propagation from an inland residence. And finally on the most vital point it is proved by the statements of the Minister himself that as soon as these disturbances were perfected, the Tsung Li Yamun hastened to make use of them to blunt the edge of the Missionary Concession argument used with such vigor by Sir Rutherford, and hitherto found so difficult to parry. On the 5th of December of that year Prince Kung in a passage already quoted even while vindicating the missionaries, put to the baffled diplomatist the triumphant question.—"*In view of the present missionary troubles, is it right to keep further troubles upon those which already*

exist," and then he followed it up with the plump declaration which all these missionary troubles had been intended to subserve;—"The permission to foreign Merchants to hire boats and lodge at mus would be attended with no inconvenience but it is impossible to accede to the proposition of His Excellency to rent godowns &c." From that day forward the Chinese maneuvered the new offset they had gained with wonderful shrewdness and tact. On the 17th of March, three Ministers of State called upon Sir Rutherford and made a long visit in which "views were exchanged on subjects bearing upon the revision of the treaty and the recent missionary troubles at so many different points of the empire. It was evident although the subject was not in the first instance adverted to on either side that the missionary difficulties were uppermost in their thoughts and more or less influenced their remarks on demands for greater facilities of access to centres of trade." (B. B. No. 5 1871 Page 326). Of course the subject was uppermost in their minds, and continued to be, so long as Sir Rutherford continued to make "demands for greater facilities of access." Missionary troubles had become their shield and buckler, and they knew how to use them to advantage. No wonder that all his "observations in favor of steam navigation on the Yang-tze and its affluents only raised in the minds of the Minister visions of new troubles from the advent of Merchants as well as missionaries." (Page 326.) And no wonder that his two hour's conversation convinced him of "the entire hopelessness of making any further progress at present in this or any other direction tending to open China more effectually to foreigners." (Page 326.) Those who read the correspondence of His excellency from first to last will, few of them, be so impolite as to differ with him.

So then they had him in check at last. By patience and persistence, and, above all, by means of those two ingenious swindles, the Burlingame Embassy and the Recent missionary troubles, they crowded him to the wall, and left him there to chip and polish the sentences in which to convey to the world the intelligence of his defeat. He had been so twisted and tangled by the strategy of the Chinese, and compelled to spread himself in such a miscellaneous way first on one side and then the other side of the same question that he was compelled to write to Lord Stanley a dispatch in which occurs such a sentence as,—"It has occurred to me in thinking over the successive phases of my negotiations for the revision of the treaty and the positions I have taken from time to time in discussing the several concessions proposed, and their relative importance, that, any one engaged in a

collation of the whole correspondence, might easily find a seeming contradiction in the opinions to which I have given expression. * * * To meet this objection, therefore, if it should arise, it may be well that I should myself refer to some of the leading points where it may appear that I am in contradiction with myself or have at different times submitted to your Lordship, as my deliberate opinion, statements difficult to reconcile with each other." (B. B. No. 5, 1871 page 279.) His Excellency has been charged with placing too low an estimate upon the discernment of the mercantile and missionary bodies in China. The above extract will show that he is judged somewhat unfairly. The ability of even "any one" to discover "seeming contradiction" in his opinions is conceded in a way to indicate either a high appreciation of the abilities of the public, or consciousness of such a marked contrariety in his own statements, that only unusual dullness would fail to detect it. In this case he has fully reflected public sentiment, howsoever much he has failed to do so on other subjects. What had "occurred" to His Excellency, has occurred to every one who reads the Blue books. "Statements difficult to reconcile" meet us at every stage of the controversy.

Towards the close of 1868 the Chinese showed a disposition to drop the "missionary disturbances." They had accomplished their work and it was not discreet in them to provoke too minute inquiry into their origin. In the conversation alluded to, it would seem it was Sir Rutherford himself that made the "allusion to the recent missionary troubles at so many points from Yangchow to Taiwan." But "the ministers were anxious to disclaim all desire to make any further reference to what had taken place at all these places." We can understand their delicacy; it was both public and becoming, especially as M. de Rochechouart had been at the yamun the day before charging a Viceroy with being implicated in the murder of a Roman Catholic missionary in the interior during some of "the late disturbances," but we cannot understand the serene complaisance with which His excellency acceded to their wishes and did not demand either confirmation or retraction of the charges made against his countrymen.

Notwithstanding this seeming readiness of the Chinese to stop the agitation it was destined still to go on. But it assumed a new phase passing over into the domain of diplomatic correspondence and parliamentary discussion. The "missionary disturbances" of 1868 became the "missionary question" of 1869, and the acrimonious discussion of that was followed, in due time, by the "missionary Massacre" of 1870.

SKETCH OF RUSSIAN INTECOURSE WITH, AND THE GREEK CHURCH IN, CHINA.

Ninth Part,

The Literature of the Mission.

BY J. DUDGEON, ESQ., M. D.

It is unnecessary to premise that a large number of the works of members of the mission are still in manuscript, in the Archives of the Synod and of the Russian Government in St. Petersburg; but it is encouraging to know that some of the more important will soon appear publicly in a Journal to be issued by the Russian Geographical Society, with the sanction of the Government, under the title of "Asiatsky Sbornik *." It is with deep regret that we mention that some of the MSS. have been irreparably lost. It will be quite impossible to mention all the published works of the mission; the best known therefore will only be referred to. Had many of their works been published in English or French, instead of in a language so inaccessible and so little known to and studied by the European literati, the fame of the Russian missionaries would have been much greater than it is at present. If we consider the shortness of their stay in China individually—few more than ten years; the fewness of their numbers—never exceeding ten, including ecclesiastical and lay members; the short period they have been in China, about 150 years, compared with the Roman Catholics; that they came at the end instead of the beginning of the illustrious reign of Kang-hi—the patron of the Jesuits and the period when the Roman Catholic Fathers

* This Journal will be published under the able Editorship of the learned President of the Society Baron Von Osten Sacken. The first volume will contain among other matters the following. "The Earliest traces of Christianity in China from Chinese Sources." Translation of and with remarks upon an ancient Legend of Chingis Khan, both by Archimandrite Palladius. Also Notes of a Chinese student, during a voyage overland from Annam to Canton in 1825, translated from the Chinese by Eulampius. Also most probably a Map of the New Lower Course of the Hwang Ho by Mr. Waeber.

were highest in favor; the Russians deserve much credit for the variety and quality of the works published, to say nothing of the unpublished and lost MSS. To them belongs the honour of having two or three, at the present day, of the ripest oriental scholars, men who have mastered Mongol, Mantchu, Tibetan, Chinese and Sanscrit, and have given us Dictionaries of the first three languages. To all but Russians, Central, Northern, Eastern and North Eastern Asia is almost a *terra incognita*, in regard to religion, philology, customs, manners and productions.

The Russians have published very little in Chinese. They have never held important places at Court nor been appointed to the head of any of the Boards. If they had been in greater numbers and earlier in the reign of Kang-hi and had there been no jealousy between them and the Jesuits, that enlightened monarch, would doubtless have called (the idea was more than once entertained in later reigns) several around his throne. They came to be pastors of a little flock of captive countrymen, were frequently neglected by their native country, and left long years without relief and assistance of any kind, when they had recourse to various measures and plans to maintain themselves; they never appeared as missionaries; were simple hearted, pious Christian men for the most part, and took no part in political intrigue. Their learning in earlier times, as a whole, was probably inferior to that of their more Western brethren. At the present time the state of matters just seems reversed.

The following is a list of the principal works, with the names of the authors and the time when they resided in Peking. The works are in Russian; several have been translated into German and French, and one or two into English. "The reports of the Imperial Russian Mission at Peking, regarding the customs, institutions, social development, religions &c., of China," during the last 20 years, have been translated into German and published at Berlin in 2 volumes (1878). They are also said to have been translated into English in 2 volumes, following the German,

although I have not seen them. In the list which we append, the order of the Russian Trudy dukhownoi missiy in Pekine, in IV volumes is followed. Those marked with an asterisk in the latter list occur also in the former list.

Name.	Time.	Work.
<i>A. Leontjeff</i> , (student) afterwards Dragoon to the Russian Foreign Office.	1745-55	The Four Books of Confucius with Commentaries, 1780. Translated from the Chinese. Geographical Handbook of China 1778. Origin of the present Mantchus 16 volumes. Translation of the statutory Rules of the Li-fan-yuen. Laws of the Chinese Empire 1801, 3 Vols. Diary of his Life in Peking. Various short sketches of Peking.
Sophronios (Archimandrite)	1794-1808	Translation of the legal rules of the Li-fan-yuen.
Lipofzoff (Student.)	1794-1808	Translation of the New Testament into Mantchu. This translation was not confirmed in St. Petersburg and Lipofzoff sold it to the British and Foreign Bible Society.
Hyacinth Bitchurin (Archimandrite).	1809-21	Chinese Grammar, 1835. On Agriculture in China, 1842. Social Life of the Chinese, 1848, 4 Vols. (The most distinguished work on the customs, manners &c., of Peking). Statistical Description of China, 2 Vols. 1842. The Peoples of Central Asia, 2 Vols. 1852 with map. Description of Mongolian 1828 (translated into German). Description of Tibet 1828 (translated into French). History of Tibet and Kokonor, 2 Vols. 1833. Description of Eastern Turkestan and Dzongari 2 Vols. Description of Peking and its environs from Chinese sources (translated into German and French with beautiful map of the city, the finest yet published).
Daniel Daniel (priest.)	1820-30	Father Daniel became Archimandrite after his return to Russia.—He was for 7 years Professor of Chinese in the University of Kasan—afterwards the head of a Monastery in Siberia. In 1860 here moved to Moscow to take charge of a Monastery where he now lives. He translated the "Four Books," the "Shu-king," "Chun-tsi" and selection from the "Shi-chi." The last only has been published in one volume; the remainder are still in MS.
Timkowsky.		Travels of the Russian Mission to China in the year 1821, translated into several languages.
A. Bunge at present, Professor of Botany in Dorpat.	1830-31	Enumeratio plantarum quas in China boreali collegit 1833. (He was only 8 months in Peking).

Name.	When in Peking.	Works.
Krilloff M. D., Physician to the Mission.	1830-40	A zealous Collector of Plants, and known by various Botanical writings.
Kowanko (Student.)	1830-40	Published several Geological and Mineralogical papers on Peking in Russian Journals. The Life of Buddha, 1852.
Palladius (Arch.)	1840-	Historical Sketch of ancient Buddhism, 1852.
1860-64 attached to the Russian Embassy at Rome.		History of Genghis Khan from Chinese Sources 1866.
		Si-yü-ki, Journey of the Buddhist Monk Chang-chun, at the beginning of the Yuen dynasty, to the West. Translated from the Chinese, 1866.
		Mahommedanism in China, 1866.
W. Wassiljeff (Student) at present Professor of Oriental Languages in St. Petersburg.	1840-50	Chinese Chrestomathy.
		Manchurian Chrestomathy.
		Manchurian Russian Lexicon.
		Description of Manchuria 1857.
		History of Eastern Asia from the 10th to the 13th century, after the Chinese, 1857,
		Mohammedanism in China.
		Buddhism and its Dogmas 1857,
		Chinese Russian Lexicon, according to a new phonetic system 1867. <i>In Press.</i>
		Buddhist Lexicon.
		Translation of a Tibetan work.
		Several small works on China.
		Japanese Grammar.
		Japanese Russian Lexicon.
Gashkewuz (Student) Russian Astronomer at Peking—afterwards Consul at Hakodadi (Japan.)	1840-50	
A. Tatarinow M. D. Physician of the Mission.	1840-50	Catalogus medicamentorum Sinensium, 1856.
		On Chinese Medicine, 1853.
		On the employment of Anæsthetic means in operations by the Chinese and the Hydropathy of the Chinese, 1860.
		On the population of China (a very interesting article) several smaller writings.
Zakharow.	1840-50	Journey to China.
Kowalewsky.	1851	Translation of the New Testament 1864.
Gury (Archimandrite 1859-65.)	1850-65	On Buddhism, 1853.
C. Seatchkoff Astronomer of the Peking Russian Observatory—at present Consul General at Tientsin.	1850-57	Different works on Chinese Agriculture.
		History of Chinese Astronomy 1870.
		History of Chinese Philosophy 1856.
		Description of the Russian Observatory &c., at Peking. On the manufacture of silk, preparation of Indigo, tea &c., &c.
		Biography of celebrated Doctors in China.
		Various papers on the Massacre at Tien-

Name.	When in Peking.	Works.
		tsin its cause and results; innumerable reviews and critiques on an inconceivable number of subjects, extending from 1851 to 1870 amounting in all to 65 different articles or works, more or less comprehensive, and which space only prevents us from quoting <i>in extenso</i> .
Basilewsky M.D. Physician.	1850-60	A work on the fish of N. China.
Krapowetzky.	1850-60	Events in the North of China on the Fall of the Ming dynasty (very interesting).
Isaiah (priest)	1858.*	Russian Chinese Lexicon in the Peking Dialect for the use of Russian Merchants at Tientsin. A Chinese Grammar. Ecclesiastical Chinese Russian Lexicon. Chinese Russian Dialogues. Various small works for the benefit of the Russian Christians.
E. Bretschneider M. D. Physician.	1866-	On ancient Geographical Names published in the <i>Notes and Queries</i> for China and Japan, and On the Study and Value of Chinese Botanical Works published lately in <i>The Chinese Recorder</i> .
C. Weaber (Student) appointed to Japan.	1865-71	Map of the New Lower Course of the Yellow River, from Chinese Sources. The Map will appear in the <i>Asiatic Researches</i> . Map of the Province of Chili, to be published by Russian Merchants. Map of Central Asia. All the three maps are expected shortly to be published.

Works of the Russian Ecclesiastical Mission at Peking.

I Vol. 1852.—

I.—The beginning and first acts of the Mantchu Dynasty, by W. Gorsky, a young man of great promise who died in 1849 at Peking and was buried at the new Russian Cemetery.

* Since the above was written this esteemed missionary has departed this life. He laboured perseveringly for the last 12 years in Peking, and had the pleasure of seeing much of the fruit of his labour. He is more than once mentioned in these papers. He was one of the most amiable of men and he had, by his kindly nature, his social disposition and his talents, good works and labours endeared himself to all nationalities here. He will be particularly missed by his own countryman here and throughout China, Mongolia and Siberia. He has done much, and much more is left in unfinished condition. At his death, he was putting through the Press here a Catechism of Christian Doctrine. Along with the late and present Archimandrite, he has done much in extending and consolidating their mission, planting new churches, translating and distributing the Bible and religious books. He was a true evangelical missionary in the very highest sense of that word. He stood to the Greek church, in works of Christian devotion, in translation of Christian books and in his general living and benevolent disposition, together with a universal esteem by all classes, the Chinese included, very much as our own Mr. Burns did. His place can hardly be filled—not at least for many long years to come. He was on the most intimate terms with all the senior Protestant missionaries. The flourishing schools at Pei-kwan and the little church near Matew on the Pei-ho are all of his own forming. Almost the entire foreign community followed his remains to the grave and his death has cast a sad shadow upon us all.

2.—The Origin of the Ancestors of the present reigning Ching dynasty and the names of the Mantchu people. By W. Gorsky.

3.—Historical Survey of the Population of China, by I. Zakharoff.

4.—Concerning the manufacture of ink and rouge among the Chinese; by Goshkewicz.

*5.—The Life of Buddha by Archimandrite Palladius.

II Vol. 1853.—

1.—The landed property of China, by I. Zakharoff.

2.—Historical outline of Ancient Buddhism by Archimandrite Palladius.

3.—The Chinese Abacus, by I. Goshkewicz.

4.—Vows of the Buddhists by Archimandrite Guriev.

5.—The Chinese Art of Healing, by Dr. Tatarinow.

6.—Sketch of the history of intercourse between China and Tibet; by hiero deacon Hilarion.

III Vol. 1857.

*1. The Fall of the Ming Dynasty by M. Krapowitzky.

2.—On the Manufacture of Salt in China, by Priest Zwetkoff.

3.—On the Cultivation of the *Dioscorea alata* (yams) by I. Goshkewicz.

4.—The Imperial or Fragrant Rice, by I. Goshkewicz.

5.—Remarks regarding the application of Anæsthetics in operations and Hydropathy among the Chinese, by Dr. A. Tatarinow.

6.—Notes on Nagasaki by a Chinese, by Priest Zwetkoff.

7.—Christianity in China, by Priest Zwetkoff.

8.—The Inscription of Si-an-fu, by Priest Zwetkoff.

9.—Customs of the Chinese, by Priest Zwetkoff.

10.—Navigation between Tientsin and Shanghai, by Palladius.

11.—Hongkong, by Goshkewicz.

12.—On the Breeding of Silkworms, by Goshkewicz.

13.—The Sect of the Tauists, by Priest Zwetkoff.

14.—On Chinese Paper Money, by Priest Eulampius.

IV Vol. 1866.—

*1.—Ancient Mongolian Traditions concerning Gengiskhan, by Archimandrite Palladius.

*2.—Si-yü-ki or a Description of a Journey to the West by the Monk *Chang-chun*, by Palladius.

*3.—Mohammedans in China, by Palladius.

In addition to the foregoing list, we might add the translation into Russian of the great geography of the empire, called *Tai-ching-i-tung-chi* by Hyacinth. He also translated an abridgment of the Mongol code of laws into Russian with the view of furnishing valuable suggestions for the government of the Nomadic tribes under Russian dominion. There is also by the same distinguished scholar, a translation into Russian of a history of China and a geographical description of all the countries subject to the empire; also a Chinese Dictionary, composed according to the Russian alphabet. According to Klaproth this was simply a Russian translation of a French work. Hyacinth, however, had added the characters to the phrases, which, of course, greatly enhanced its value. Tatarinow translated the great herbal *Pen Tsao* into Russian. During his 10 years residence here besides this huge work never published, he was occupied collecting a list of drugs for his *Catalogus*, which drugs were examined and for the most part identified by Professor Horaminow of St. Petersburg. The Old Testament and many other religious books have been translated by various members but are not printed.

In this connexion we may mention also the valuable and extensive library of the Mission, very rich in rare and ancient European books relating to China, some of which we have had the pleasure of consulting, and probably also having the largest collection of Chinese works. All the important historical, geographical, philosophical and Buddhist works are to be found here. It is estimated that there are 10,000 vols. bearing upon Buddhism and 3,000 other vols. in Chinese on other subjects.

The Russian Government allows a sum of 250 rubles yearly for the maintenance of the library. Since 1860, only 500 rubles have been required for its expenses. New premises are very much needed for this valuable collection. The present quarters are too small, mean and scattered, and from the piles of books stretching from floor to ceiling and the want of a catalogue, reference is rendered very difficult. A very rare work—a Tibetan *gandshur dandshur* (a collection of Buddhist classics translated from Sanscrit) a present from the Chinese Government in 1850, was sent the year before last to St. Petersburg owing to want of space here. Its transport per ship cost 500 rubles. The blocks of this vast work being now lost or destroyed, (the blocks in Chinese are preserved in a temple to the East of the *Yung-ho-kung* or great Lamasary,) any copies that may now be wanted by rich monasteries or Mongolian Princes, must be written out. In the above Lamasary from 40 to 50 lamas, who understand Tibetan (Hsi-fan) are employed daily in writing out copies. They use iron pens in the process, the characters are written in yellow on a black polished surface. Nothing could be prettier than these MS. copies. The black polished surface is obtained by rubbing when dry, a coating of Chinese ink. The free margin is blue. Such a work is the labour of three years and costs 70,000 taels. The *gandshur* costs 20,000, the *dandshur* 50,000 the latter is said to be in 107 volumes.

In a paper on the literature of the mission, mention should be made of the founding, in the University of Kasan in 1838, of four Chairs for the study of Arabic, Persian, Turkish and Tartar, and Mongol. In the University of St. Petersburg there exists now, transferred from Kasan, a special Faculty for Oriental Languages. Wassilyeff, one of the most celebrated Russian oriental scholars, and a thorough master of Chinese, Mantchu, Tibetan and Sanscrit, is at present Professor of the Chinese, and Mantchu languages and literatures; Peshtchuroff is tutor for practical exercise in Chinese; Goldstunsky is profes-

sor of Mongol. There are usually from 6-8 students of Chinese and Mantchu. Those wishing to join the Russian consular service in China and Japan are required now to complete their curriculum in the University and pass an examination. The Mongol family of languages must be studied by them in the University. The Russian Government has shewn a praiseworthy regard for Asiatic learning in the establishment of these Chairs and has thus been able to turn to good account, the learning and research of her honoured ecclesiastics and officials in Peking. She has also shewn her goodwill and friendship for China, and her desire to advance her own language and literature among the Chinese by formerly salarizing the teacher in the Chinese Government school of languages at Peking over and above the handsome allowance granted by the Chinese Government itself.

The numerous scientific and geographical expeditions which Russia has sent to explore Central Asia, Mongolia and Manchuria have tended to the accumulation of vast stores of useful material and the enlargement of our knowledge of these countries. The Medical and Scientific gentlemen whom she has sent to Peking have done good service. The former have been already referred to under the missions of which they were the physicians; the latter deserve a special notice. For the following information supplied to me in German, I am indebted to Mr. Fritsche the present astronomer.

The Russian Government in despatching the various missions to Peking sought not merely to obtain political objects but at the same time, to advance historical, philological and natural science. The sending of the astronomer Fuss and the Botanist Bunge in 1830-31 are proofs of this statement. After this, a member of the Mission was always added, who in most cases, besides his studies of the Chinese language, occupied himself with meteorological, magnetic and now and then geographical observations. With these objects Kowanko a mining engineer was stationed here 1830-36; Gasch-

kewitsch from 1840-49; Skatschkoff from 1849-57; Petschuroff from 1859-61 (afterwards Consul at Tientsin (1861-64)). Until 1849, the observations were made in the *Nankwan* (the present Legation); after this in the Pei-kwan, (the ecclesiastical mission premises) where Mr. Skatschkoff, in that year built a part of the present observatory. (This observatory will hardly be confounded by any one with the celebrated Chinese one which is situated on the Eastern Tartar wall near its Southern angle, about 8 miles South of the Russian observatory. It was built in A. D. 1279 under the Yuen dynasty. The native instruments which had become unserviceable were replaced by others made in 1673 under the direction of the Jesuits).

About the year 1863, the observatory, which till then had been in connexion with the St. Petersburg Institution of the School of Mining, was given over to the Academy of science in St. Petersburg, and Mr. Fritsche was sent to Peking with the sole object of taking physical observations in relation to our earth. Not including instruments, this observatory costs 3,000 rubles annually.

Feb. 1	d=2°10,'89—0.'49 sin.(139°12.'5+15×)—0.'52 sin.(351°20.'6+30×)	
	—0.'46 „ (281°26.'6 „ 45 „)—0.'26 „ (203°26.'7 „ 60 „)	
April 1	d=2°10,'71—1.'51 „ (111° 4.'1 „ 15 „)—1.'26 „ (7°38.'7 „ 30 „)	
	—0.'82 „ (284°41.'8 „ 45 „)—0.'24 „ (225°47.'3 „ 60 „)	
June 1	d=2°11,'52—2.'18 „ (106°10.'5 „ 15 „)—1.'56 „ (34° 9.'7 „ 30 „)	
	—0.'70 „ (311°29.'7 „ 45 „)—0.'16 „ (345°42.'0 „ 60 „)	
Aug. 1	d=2°12,'55—1.'99 „ (107° 7.'1 „ 15 „)—1.'55 „ (40°39.'0 „ 30 „)	
	—0.'74 „ (323°46.'7 „ 45 „)—0.'19 „ (298°47.'7 „ 60 „)	
Oct. 1	d=2°11,'40—1.'09 „ (117° 5.'0 „ 15 „)—0.'79 „ (40°58.'6 „ 30 „)	
	—0.'71 „ (317°47.'3 „ 45 „)—0.'28 „ (248°33.'2 „ 60 „)	
Dec. 1	d=2° 8,'82—0.'24 „ (189°18.'8 „ 15 „)—0.'15 „ (0°15.'0 „ 30 „)	
	—0.'42 „ (293°48.'3 „ 45 „)—0.'30 „ (223° 7.'0 „ 60 „)	

These formulae are deduced from observations which were made in the years 1851-55. The West Declination increases, from one year to another, yearly about + 0.'776; it was equal in the year 1833 to +1.'55' and in the year 1869 to +2.'23'.

The *Inclination* is greater in the morning by about + 0.'88 than in

The results obtained since 1830 are summed up by Mr. Fritsche in the following tables, which we take the liberty of presenting to the reader. Similar tables are regularly remitted to the Academy in St. Petersburg and are printed in German and translated I believe into Russian. As no similar tables have ever appeared in English, regarding the North of China, the following may not be without some interest.

A. The Geographical position of the observatory in the Legation is: Long E. from Greenwich, in

time 7^h 45^m 54'.55 or 116° 26' 89".
Peikwan Long E. from Greenwich, in
time 7^h 45^m 47'.55 or 116° 28' 64".
Nankwan Lat. N. 39° 54' 15".
Peikwan „ „ 39° 56' 49".

B. The Magnetic Elements.

The hourly and monthly variations of the West Declination have not changed in the mass of the time 1831-71 and yield the following formulæ, in which the sign *d* signifies the Declination and the sign × the number of hours which have from 6 A. M. mean Peking time.

the afternoon; it increases yearly about + 3.'5; it was in 1831 equal to 54°50 and 1869 to 57°0'.

The Intensity of the earth's magnetism increases yearly about + 0.005; and it was in absolute mass in the year 1869, equal to 5,2700.

Besides these results, science is indebted to the mission since 1830, for a

number of geographical, magnetic and hypsometric statements which Fuss prepared on his journey from St. Petersburg to Peking, and which were repeated in the year 1867 by Fritsche near the same places.

The meteorological observations set on foot at Peking are only partly elaborated, but they are probably all of a value worth noting.

TABLE.—A
The results in relation to the *Temperature of the Air*, after 11 years observations are the following:

	5 A.M.	7 A.M.	9 A.M.	11 A.M.	1 P.M.	3 P.M.	5 P.M.	7 P.M.	9 P.M.	Mean Temperature.
January	— 5.79	— 6.17	— 4.37	— 1.80	— 0.18	+ 0.27	— 1.01	— 2.18	— 3.39	— 3.12
February	— 3.73	— 3.90	— 1.64	+ 0.74	+ 2.26	+ 3.12	+ 2.03	+ 0.24	— 0.84	— 0.77
March	+ 0.84	+ 1.08	+ 3.72	+ 6.01	+ 7.59	+ 8.18	+ 7.33	+ 5.40	+ 4.20	+ 4.21
April	+ 6.61	+ 7.73	+ 10.43	+ 12.85	+ 14.30	+ 14.74	+ 13.89	+ 11.89	+ 10.59	+ 10.50
May	+ 11.72	+ 13.49	+ 15.85	+ 17.94	+ 19.27	+ 19.74	+ 19.08	+ 17.18	+ 15.57	+ 15.53
June	+ 15.57	+ 17.32	+ 19.25	+ 21.18	+ 22.47	+ 22.74	+ 22.12	+ 20.42	+ 18.73	+ 18.92
July	+ 18.03	+ 19.27	+ 20.74	+ 22.25	+ 23.20	+ 23.43	+ 22.93	+ 21.55	+ 20.31	+ 20.51
August	+ 16.93	+ 17.85	+ 19.73	+ 21.27	+ 22.23	+ 22.33	+ 21.69	+ 20.14	+ 19.16	+ 19.44
September	+ 12.83	+ 13.54	+ 16.00	+ 17.82	+ 18.93	+ 19.29	+ 18.36	+ 16.69	+ 15.45	+ 15.74
October	+ 6.62	+ 6.85	+ 9.58	+ 11.86	+ 13.20	+ 13.58	+ 12.29	+ 10.37	+ 9.32	+ 9.71
November	+ 0.69	+ 0.57	+ 2.71	+ 5.00	+ 6.32	+ 6.52	+ 5.04	+ 3.83	+ 2.86	+ 3.29
December	+ 3.96	+ 4.16	+ 2.53	+ 0.17	+ 1.14	+ 1.29	+ 0.19	+ 1.43	+ 2.17	+ 1.66

The above temperatures are in Reaumur's degrees, which may be converted into Fahrenheit by multiplying by 9 dividing by 4 and adding 32. The mean temperature for the year is therefore + 9.36 in Reaumur's degrees or 11.70 in Centigrade.

Concerning the temperature of the earth, observations have been made only since 1869 at the six depths: 13, 7; 10, 7; 7, 7; 5, 4; 3, 6 and 1.8 English feet. When \times signifies the number of days which have elapsed since the beginning of the year, it is in Centigrade degrees.

TABLE.—B

Temperature at the depth of

13, 7 Eng. Feet.	$= + 13.34 + 2.1898 \sin (168^\circ 51'. m. 6 + \times .59, 139 + 0.1212 \sin (56^\circ 55'. m. 4 + 2 \times .59, 139)$
10, 7 "	$= " 13.15 " 3.1592 " (183 34. 4 " " 59, 139 " 0.1969 " (132 4. 0 " 2 " 59, 139)$
7, 7 "	$= " 12.51 " 4.9771 " (206 10. 8 " " 59, 139 " 0.5973 " (187 44. 0 " 2 " 59, 139)$
5, 4 "	$= " 11.84 " 7.2528 " (233 19. 5 " " 59, 139 " 0.8292 " (301 43. 7 " 2 " 59, 139)$
3, 6 "	$= " 12.09 " 9.2792 " (238 12. 9 " " 59, 139 " 0.6662 " (263 54. 2 " 2 " 59, 139)$
1, 8 "	$= " 12.10 " 11.7580 " (245 29. 0 " " 59, 139 " 1.4350 " (242. 9. 3 " 2 " 59, 139)$
<i>Temperature of the Air.</i>	$= " 12.04 " 16.0650 " (259 8. 1 " " 59, 139 " 1.4956 " (262 55. 5 " 2 " 59, 139)$

According to this the temperature changes at the depth of 36 feet only about $0^\circ 1$ throughout the whole year; at the depth of 21 feet, only 1° degree and on the surface of the earth about 31 degrees.

In regard to the temperature of the air, according to the table *b*, the coldest day of the year is January 13th, the warmest, July 21st which agrees pretty nearly with the results of Table *a*.

The so-called absolute *Humidity* *e* in half English lines and the relative moisture *e'* at the hours 5 A. M.; 1 and 9 P. M., are according to observations from 1841 to 1853,

	5 A. M.	1 P. M.	9 P. M.	MEAN.	5 A. M.	1 P. M.	9 P. M.	MEAN.
	<i>e</i>	<i>e'</i>	<i>e</i>		<i>e'</i>	<i>e'</i>	<i>e'</i>	
<i>January,</i>	0.69	0.88	0.81	0.79	63	49	59	57
<i>February,</i>	0.88	1.03	1.01	0.98	66	47	61	58
<i>March,</i>	1.24	2.41	1.37	1.34	64	42	53	53
<i>April,</i>	2.02	2.23	2.11	2.13	63	39	49	50
<i>May,</i>	3.08	3.33	3.24	3.22	65	41	51	52
<i>June,</i>	4.85	5.12	5.05	5.01	75	49	63	62
<i>July,</i>	6.72	7.29	7.26	7.09	87	66	80	78
<i>August,</i>	6.23	6.68	6.83	6.59	88	64	81	78
<i>September,</i>	4.18	4.50	4.63	4.44	79	54	72	68
<i>October,</i>	2.29	2.52	2.65	2.49	70	46	65	60
<i>November,</i>	1.28	1.44	1.44	1.39	65	46	60	57
<i>December,</i>	0.82	0.97	0.92	0.90	62	48	60	57
<i>Mean,</i>	2.86	3.12	3.11	3.03	71	49	63	61

The relative humidity in the middle of the year, 1861, is thus small in Peking compared with many other places.

The Barometrical conditions in half English lines according to observations from 1842 to 1853 are the following:—

	5 A. M.	7 A. M.	9 A. M.	11 A. M.	1 P. M.	3 P. M.	5 P. M.	7 P. M.	9 P. M.	Mean Baro- metric con- dition.
Jan.	606.65	606.84	607.26	606.49	605.94	605.55	605.72	606.15	606.53	606.37
Feb.	605.27	605.47	605.88	605.67	604.67	604.14	604.15	604.69	605.09	605.01
Mar.	601.85	602.21	602.54	602.17	601.27	600.55	600.39	600.99	601.61	601.58
April	598.63	599.04	599.25	598.94	598.13	597.37	597.09	597.52	598.35	598.37
May	595.67	596.10	596.21	595.85	595.11	594.38	594.07	594.48	595.23	595.34
June	592.67	592.90	592.95	592.74	592.14	591.50	591.16	591.45	592.18	592.33
July	591.52	591.77	591.88	591.75	591.32	590.90	590.66	590.83	591.39	591.41
Aug.	593.82	594.05	594.21	594.05	593.59	593.11	592.93	593.19	593.68	593.70
Sept.	598.21	598.53	598.80	598.48	597.93	597.28	597.19	597.56	598.07	598.07
Oct.	602.08	602.33	602.76	602.49	601.57	601.04	600.96	601.28	601.73	601.79
Nov.	604.74	605.00	605.47	605.20	604.24	603.83	604.01	604.43	604.83	604.60
Dec.	606.10	606.29	606.82	606.62	605.60	605.32	605.55	606.04	606.36	606.02
Mean	599.77	600.05	600.34	600.08	599.29	598.75	598.65	599.05	599.59	599.55

The difference between the mean Barometric condition in January, 606.37 and that of July 591.41 amounts to 14.96 half English lines, which is unusually much in comparison with the oscillations of other places which hardly ever reach 14.96 half English lines.

In the months of January, February, October, November and December, N. and N. W. winds prevail. During this period S. E. and S. W. winds rarely occur.

In the months of March, April, May, June, July, August and September winds from the S. E. S. and S. W. are more frequent than winds from the N. and N. W. which last nevertheless also frequently prevail.

Before the setting in of rain or snow

the direction of the wind is usually E. The yearly amount of rain reaches 26 English inches, about as much as falls in N. Germany.

The fall of rain occurs almost exclusively in the months of June, July, August and September.

In regard to the clouding of the sky, the months of January, February, November and especially December are the clearest, $\frac{1}{4}$ only of the whole sky being covered; then come the three months of August, September and October in which about $\frac{1}{3}$ of the heavens is overcast; and lastly the months of March, April, May, June and July in which about the half ($\frac{1}{2}$) of the sky is covered.

CONNECTION OF CHINESE AND HEBREW.

VII Paper: Continued.

BY REV. J. EDKINS.

Primitive Chinese language.

In the foregoing investigation the changes in the Hebrew roots effected after the separation from the Chinese stock and before the development of Hebrew grammar were briefly reviewed. An examination of the Chinese syllabic and letter changes will now be made. The words need to be reduced to their most antique form. Only then shall we be able to compare with advantage the Chinese and Hebrew primitive vocabularies.

Phonetic writing.

Among the aids to the discovery of the early Chinese language the most important is the principle of phonetic writing.

Many round things, for example, are expressed by the character 盧 Lr. Thus a round vessel for holding wine is 盧 Lr, a round iron stove is 盧 Lr, a round house of wood, felt &c. is 盧 Lr, a reed is 盧 Lr, the human head is 盧 Lr, the wheel used over a well in drawing water is 盧 Lr. In western languages the same things are known as REED, ROTA &c. Compare the English reed, round, the Hebrew ROSH *head* where T has become S by sibilization, and the Latin rota *wheel* rotundus. Thus we learn that the Chinese words written with this phonetic have lost a T. This lost T may be safely restored wherever the same phonetic occurs.

Thus in 盧 Lr *to plunder* we recognize, when T is added, the Hindoo loot. In 勵 Lü *to encourage*, we add D and find ourselves in possession of the Chinese equivalent for the Latin laudo *to praise*.

We go further than this. The old value Lr is attached very much to the middle portion of the phonetic, the ideograph 田 Dix, *field*. While the pictorial or ideographic value of 田 Dix is *field* which keeps before our eyes the principle of the primeval division of land into squares, which was done partly for the sake of equality and partly for the convenient collection of taxes in kind, the phonetic value is Lr. This appears in 圓 LEI *a round vessel of jade*, 欄 LEI *a round cup of wood*, 羅 LEI *a net*, the Latin rete and Hebrew RESHETH *a net*. Here the final T has become sibilized and reduplicated. We also find it in 雷 LEI *thunder*. So in the words 累 LEI, *rampart, to build*, 累 LEI, *involve, twist round*, the idea is still roundness and the phonetic value, if we add T, is the same.

Again we extend our search. There is a striking similarity between the phonetics 盧 LEI and 樓 LEI, *a building with an upper story*, in sound and sense. Even in form, the upper part of 樓 LEI is something like 田, a large square divided into small squares. The entire character is probably intended for a picture of a tower. The Chinese towers in the Great Wall are square, and they have two stories above the wall. Such an edifice might be supposed to be rudely pictured in the seal character for Lr, which may be seen in Morrison and Callery. Let us add T to the words written with this phonetic. We obtain 樓 Lr *to pillage, loot*, 樓 Lr *a round basket of reed or bamboo*, 樓 Lr *often*, the Latin tot, teties. Notice here the interchange of T and L. We have also 樓 Lr, the English *thread*. Here L appears as Th and R is inserted. We also find 骷 LEI *the skull*. This is the French tête and as before noticed, the Hebrew ROSH *head*. The

Latin *testa* is used for *any earthen vessel, the skull &c.*

There is another phonetic 羅 *Lo* belonging to the same series. It has also lost *T*.

羅 *lo* a *net*, Latin *rete*.

羅 *lo* a *ring palisade*.

籬 *lo* a *large basket of bamboo or reeds*.

羅 *lo* a *gong*.

Among these examples the palisade, the basket and the gong are all round things.

Compare also the phonetics 魯 *Lu* *rude*, 慮 *Lü*, *to revolve in the mind*, 豐 *Li* *a vessel used in rites*, 列 *Lit* *arrange*, 律 *Lit* *rhythmical arrangement, rhythm, laws*, 思 *Sit* *to think*.

畏 *Wat* *fear, respect*, 胃 *Wer* *stomach*.

卑 *Pir* *give*.

A few instances of the usage of these phonetics in the formation of characters will make this plain.

禮 *Lit* *ceremony*, Latin *ritus*, 魯 *Lut*, Latin *rudis*, *rude*.

勵 *Lit* *encourage*, Latin *laudo*, 慮 *Lut* *think*, Latin *reor*.

列 *Lit* *arrange*, Latin *ordo*, Arab *rattab*.

律 *Lut* *laws of rhythm*, Gr. *ruthmos*.

思 *Sit* *think*, Mongol *setegehu*.

細 *Sit* *little*, English *little*. *

喂 *Wat* *fear*, Gr. *aideo*, Latin *vereor*.

The ideographic value of 田 *Dix* *field* is that of land divided into squares. But why is it called *Dix*? There is little difficulty in answering this question. We have already found the idea of roundness assuming the form of squareness in a tower. The rattling or rumbling sound of wheels or round objects rolled along the ground would originate to primitive

man the name *Lut* and *Lun* or *Dut* and *Dux*, as in the English rattle and round. The Chinese word for wheel is 輪 *Lun* and to *turn* is 轉 *Tux*. Hence in this language the idea of roundness, revolving, &c., has come to be expressed by *Dux*, *Lun* and *Tux* as well as by *Dut*, *Lut*, *Tut*. Thus we find 窰 *tut*, *hollow*, 鈍 *Tut* *obtuse*, 頭 (*Du* and probably) *Dut*, *the head*.

It is at our option whether we say that *D* or *L* was the original initial of this root, and whether *N* or *T* was its final. Man's vocal imitation of natural sounds is not exact. He may utter the syllables *Dux* or *Dut* when he hears objects rolling or thunder rattling over his head. It is also possible for a final *N* to change into *T* or *T* into *N*. This point is perhaps beyond the reach of our inquiries. All which is important for an immediate object is that *Dux* represents roundness. But the idea of roundness gives origin to that of squareness as in the case of baskets, earthen vessels, towers &c. Hence a field is called *Dix* because of the idea of square distribution which the Chinese anciently put into practice. Further all round or square objects, with their connected verbs and adjectives, pronounced *Tut*, *Lo*, *Leu*, *Tai*, *Tu*, *To* may be conjectured to have once had a final *T*, afterwards lost by weakness in enunciation. But this is true only in the case of words which are not written with phonetics having *K* or *P* final.

This is an instance of the extensive yet safe generalizations which may be arrived at in the study of the Chinese phonetic characters. Perhaps a hundred or more common and important words, nouns, verbs and adjectives, expressive of the notions of turning, rolling, roundness, obtuseness, may thus be reduced to one.

The simplicity of the Chinese syllabary is due to the superior antiqui-

* The initials *S* and *L* interchange as will be shown by their common origin in *D*.

ty of the monosyllabic form of language. No country therefore affords such great facilities for an investigation into the primitive language of our first ancestors, whom we take to be not the gorilla of African forests, but the Adam and Eve of the divine Word. China alone of the nations that preserve the monosyllabic structure of language has an ancient literature. China alone also of the races that anciently used hieroglyphic writing has, by a wise and careful employment of the phonetic principle, maintained the legibility of her hieroglyphics till the present time.

Six syllabic groups.

The phonetics are divided into six great groups ending in the finals NG, N, M, K, T, P.* Words ending in K never use phonetics which represent a P final. Words ending in P never trench on the territory of final T. So also NG, N, and M has each its own group of words. Yet NG and K sometimes interchange. Thus the phonetic 廣 Kwong *wide*, has the value Kwok in 擴 Kwok *to extend* and 曠 Kwok *stretch a bow*. So we have just found the finals N and T interchanging. The same is true of M and P as in the case of 念 nien think used as a phonetic sign in 捻 *twice*, 捻 niep *heap up*.

CHINESE MYTHOLOGY.

No. 8: *Second Part.*

BY SINENSIS.

5. Pwan-koo or "the First Man," or Demon-god, is Chaos or Adam or Noah (太一), and he is equally the son of Adam or Noah or "Imperial Heaven" the second 太一, and the eldest of the triplication. "Fuh-he is the First Man (according to the

* See Grammar of the Chinese colloquial language by J. E.

Confucianists) who appears at *each* opening and spreading out" (of the Universe.) *Sing-le &c., Ch. XXVI. p. 19.* This Demon-god or First Man or Noah as a reappearance of Adam is in his deified character, "Haoou-Teen Shang-te" or "Imperial Heaven," and also the Son of Noah as being the eldest of the triplication Fuh-he, Shin-nung, Hwang-te: or Shem, Ham, and Japhet. In this we have again the jumble already noticed as observable in all the heathen systems; e. gr. "Noah, in every mythological system of the pagans was confounded, or rather identified with one of his three sons." *Fab. Vol. I. p. 343.* "Visnou (one of the triplication of Bram or Monad) appears distinct from Menu (First Man) and personates the Supreme Being: yet, *single*, he is certainly Noah or Menu himself: as one of a *triad* of gods springing from a fourth still older deity (the Monad, or elder Noah) he is a son of Noah," *Ibid. Vol. II. 117.* "Considered then as Noah, we find Jupiter (the elder Monad or Chaos) both esteemed the father of the three most ancient Cabiri (Cælus, Terra, and First Man), and himself also reckoned the first of the *two* primitive Cabiri (Cælus and Terra); Bacchus being associated with him as the younger. This however is a mere reduplication, for Jupiter and Bacchus are *the same person.*" &c., i. e. the First Man. *Ibid. p. 292.* Fuh-he, as Shem, is Jupiter, or the "element" of Wood, the colour of which, we are told, is Azure, and which is said to be "the *chief* of the five elements; "and the throne of Wood is on the East." *Mirror of Hist. Vol. I. p. 13.* Hence in the local Khwân-lun the Tae mountain on the East of the Circle, where this Shang-te is worshipped by the Emperor with burnt offerings, is the "most honorable" of the five. Fuh-he in his *human* character as the first of the Five Emperors is an emanation from "Imperial Heaven" who is the 太陽 or the Sun; and thus the Chinese Confucianists, like the other pagans, always make a marked distinction between the human and the deified character of their gods: "The Emperor Julian.....maintained that Esculapius was manifested upon earth in a human form by the generative power of the Sun: from which we are to understand, I conceive, that the fabled god of healing was an emanation of the Sun incarnate in the body of a man; for by other mythologists Esculapius is positively declared to be the Sun himself. And thus the Hindoos distinctly assign a *twofold* nature to their Menu; in one point of view he was a *mere man*; but in another he was an *emanation of the Sun*. But, whether the soul of the man was thought to be translated to the orb of

the Sun, or the genius of the Sun to animate the body of the man, this notion of a double nature may be clearly traced throughout the whole mythology of the pagans, and is in fact necessarily required by every page in the history of their gods *one and many*. *Note*. Whenever the deity condescends to be born of woman, *the person is one*, but there are *two natures*. To this distinction we must carefully attend in order to reconcile many seeming contradictions in the Puranas..... these two natures often act *independently of each other*, and may exist *at the same time in different places*. This distinction must equally be attended to *in every other system of pagan idolatry*. *Fab. Vol. II. 228.*

6. It is plain, then, that the Theogony, and the Cosmogony of the Confucianists are *one and the same*; and this arises from their "Confounding the proper creation of the world," as all the heathen do, "with its reformation after the deluge; and the confusion itself originated from the doctrine of a succession of similar worlds, at the close of each of which all the hero-gods are absorbed into the essence of the great father, as at the commencement of each they are all reproduced from his essence. Hence it happened that the Demon-gods of the Gentiles, whose history when analyzed shows them to be chiefly the family of Adam reappearing in that of Noah, are represented sometimes as effecting the creation, and sometimes as themselves originating out of it." *Fab. Vol. I. 253.* Fuh-he or Shang-te, the Great Ancestor of all mankind, is the 文祖 of the Shoo-king: "Ting-nan-hoo says, with regard to the time of the three kings reports are vague, literature was unknown, and stupidity was not dissipated. Fuh-he flourished in the former Heaven (i. e. Paradisaical world) and is certainly the literary ancestor of the myriad of ages." &c. *Mir. of Hist. Vol. I. p. 13.* He is also "the accomplished Ancestor," and a Bull, the sacred symbol of "Imperial Heaven," is sacrificed to him. *Shoo-king; Canon of Shun.* Further, this Fuh-he, or K'een, or Shang-te, who comes out of the sacred circle or Ark with his wife, and three sons with their three wives, is the Baal of the Canaanites; "Sittim is the plural of Seth, as Ballim is the plural of Baal; and these Sittim or Baalim were the Arkite gods, of whom Noah under the singular name Seth, Sit, Sid, or Soth, was the principal." *Fab. Vol. II. 252.*

No. 9.

(Conclusion.)

The Great Father "Imperial Heaven," the Yang or male principle of

nature, is born from the Yin or female principle, or Great Mother (who is alike the Earth, the Ark, and the Moon,) without the concurrence of a father. *See No. 1, 13.* Hence we shall find this female principle personified, and a miraculous birth ascribed to each of the Shang-tes, or members of the Noetic family in their human characters. 1. *Fuh-he*. "T'ae-haou's mother lived at the Hwa-soo lake. She trod in the steps of a giant, which excited her mind, and being surrounded by a Rainbow, she conceived and gave birth to the Ruler (Shang-te or Fuh-he) at Ching-ke. Because he possessed the virtue of Wood, he succeeded Heaven (his deified character) as king; hence he is named the breath of nature (風). He had the virtuous nature of a sage, and his appearance was bright as the Sun and Moon (his eyes, as Shang-te); hence he is called T'ae-haou. (The name of "the Divinity." *Chin. Rep. Vol. XVII. p. 630.* In full, 吳天上帝). *Mirr. Hist. Vol. i. p. 13.* 2. *Shin-mung*. He "had the body of a man, and the head of a bull" (the bovine Jupiter) *Ibid. p. 22.* "While his mother was a virgin, and was travelling along a road, she placed her foot upon a step in the path, felt a movement in her body, and conceived. A son was born to her in due time whom she rejected as a monster, sending him up into a mountain; but he was nurtured and protected by wild beasts, which being observed by his mother she took charge of him; when he was grown up, he taught men to cultivate the ground, and sow the five sorts of grain: &c. The Emperor offers up sacrifice to him as Ceres." &c. *Chin. Rep. Vol. XX 94.* 3. *Hwang-te*. "His mother was called Foo-paou. She witnessed a great flash of lightning which surrounded the star *ch'oo* of the Great Bear, with a brightness that

lightened all the country round about her, and thereupon became pregnant. After 25 months she gave birth to the Emperor in Show-kew. When born *he could speak*. His countenance was Dragon-like, and his virtue was that of a sage. He could oblige the host of Shin (gods) to come to his court and receive his orders (i. e. as Shang-te). He employed Ying-lung to attack Ch'e-yew, the fight with whom was maintained by the help of tigers, panthers, bears, and grisly bears. By means of the heavenly lady Pü, he stopped the *extraordinary rains* caused by the enemy &c. The grass K'eu-h-yih grew in the court-yard of the palace. When a glib-tongued person was entering the court, this grass pointed to him, so that such men did not dare to present themselves." In this Emperor's Eastern garden there were "Phoenixes male and female," which "would not eat any living insect, nor tread on living grass; also "worms like rainbows" &c. During his reign "the heavens were wrapt in mist for three days and three nights." "When the mists were removed, he made an excursion on the Lo," and saw a great fish; and sacrificed to it with five victims, whereupon torrents of rain came down for seven days and seven nights, when the fish floated off to the sea and the Emperor obtained the *map writings*. The dragon-writing came forth from the Ho, and the tortoise writing from the Lo. &c." In his hundredth year "the earth was rent," and the Emperor *went up to Heaven on a drag-m*. Wonderful stars and meteors appeared in this reign. 4. *Yaou*. In the midst of darkness and winds, "the red dragon" made his mother pregnant. "Her time lasted 14 months, when she brought forth Yaou in Tan-ling." His height when grown up was "ten cubits" &c. In his 42nd year a *brilliant star* appeared; "phoenixes appeared in the court-yards of the pal-

ace," &c. A plant grew in his palace which produced a pod every day from the first to the 15th of every month, and from the 16th to the end of the month, let one fall each day. Five old men walked about the islets of the Yellow River, who were *the souls* of "the five planets," and who at last ascended into the Pleiades. A dragon-horse appeared with "the scheme," and placed it on the altar of sacrifice. The scheme contained a tally of white gem in a casket of red gem covered with yellow gold, and bound with an azure string." A divine tortoise was presented at court, which attained to a size of upwards of three feet in the course of a thousand years; "on its back were characters in the *tadpole style*, conveying a record of what had happened since the beginning of the world;" &c. A tortoise also appeared with writing on his back informing Yaou that he must resign the throne in favor of Shun. Yaou had a *degenerate son*. The Emperor "was as benevolent as *Heaven*, and as wise as the gods; approaching him he appeared like *the sun*, and at a distance his form resembled the bright clouds. . . . He wore a yellow cap and sombre clothes, while he rode in a red chariot drawn by *white horses*; the eaves of his thatch were not cut even; his rafters were rough and unplanned" &c. 5. *Shun*. His mother Uh-täng saw a *large rainbow*, and her thoughts were so affected by it, that she bore Shun. His eyes had double pupils. "He had a *dragon countenance*, a large mouth, and a *black* body, 6 cubits and one inch long." "On his accession the felicitous bean grew about the stairs, and phoenixes nested in the courts." All the beasts gambolled when music was played, and a *brilliant star* came out in the head of Scorpio. In his 9th year messengers from the *Western Queen Mother* came to do homage, and to present *white* stone rings, and

archers' thimbles of gem." A great storm of thunder and rain took place in the 14th year of his reign, and a violent wind overthrew houses and tore up trees. "The drumsticks and drums" at a grand performance, "were scattered on the ground, and the bells and stones dashed about confusedly. The dancers fell prostrate, and the director of the music ran madly away; but Shun, keeping hold of the frames from which the bells and stones were suspended, laughed and said, 'How clear it is, that the empire is not one man's empire! It is signified by these bells, stones, organs and flutes. On this he presented Yu to Heaven (*deified* Shang-te), and made him perform actions proper to the Emperor, whereupon harmonious vapours responded on all sides, and felicitous clouds were seen" &c. "When the day declined there came a fine and glorious light, and a yellow dragon issued and came to the altar, bearing a scheme on his back, &c. intimating that he should resign in favour of Yu." Shun was a *potter* on the banks of the Yellow River. He dethroned Yaou and kept him prisoner. See *An. of Bamboo Books: Legge's Shooking.* Also *Mir. of Hist.*

2. These five Demon-gods are all alike born out of the Chaotic *ovum mundi*, which is the Earth or the Ark, and astronomically the Moon. As born from the Earth they are five members of the Adamic family: as born from the Ark they are five members of the Noetic family; and as born from the Moon they are five planets or "Overseers of the Heavens," to which their souls were elevated after death, and which are the animated *toûs Pén te Alávâras* of Babylonian mythology. Each therefore has a *human* and a *deified* character, and these two natures "act independently of each other, and exist at the same in different places." (*Fab. II. 228 also No. I. 11.*) Others

are associated with them, but these five are the chief demon-gods (see, *No. I. 3.*) In each legend the one Great Mother of all things, (called by the Assyrian "*the lady*" *par excellence*) is personified and is represented as a virgin, who brings forth each manifestation of the *one* Shang-te or Noah without any real marriage; "The Great Mother" was by some theologists esteemed a virgin; and was thought by her own energy alone to have given birth to the principle hero-deity." *Fab. I. 27.* This goddess is the "Western Queen-mother" already mentioned, or the Greek Juno—the female principle of the sacred circle T'ae-keih or K'wân-lun. (See *No. 7. 3.*) As to the multiplication of these human manifestations of the chief deity of paganism, "D'Herbelot informs us that the Arabs, not content with a single pre-Adamite Solomon, have mentioned *a whole race of them*; who according to some, governed the world successively to the number of forty, or, according to others, to the number of seventy-two. It is almost superfluous to say, that this fable is a mere varied repetition of the imaginary series of Menus, or Mahabads, or Buddhas." *Fab. I. 151.* Shang-te's colour, as Fuh-he, and as Hwang-te, is *azure*. The latter is represented as sitting on a dark azure seat (玄扈). Every thing in the palace of the former was azure (the "colour of Wood") and he is said to have been half man, and half serpent. He thus resembles the fish-gods Vishnou and Dagon; and is the same as the Arkite god of the Mexicans who is represented as "seated on an azure coloured stool in an Ark or litter, at every corner of which there was a piece of wood carved into the shape of a serpent's head. . . . in his right hand he grasped an azure staff carved into the semblance of a waving snake. . . . The dark azure, or blue

approaching to black, is a sacred colour, highly venerated both by the Hindoos and the Egyptians; most probably as being the hue of the watery element, on which the great father and the Ark once floated (*see Legge's Shoo-king, "Tribute of Yu," p. 150 and note*). The serpent which possesses the faculty of casting its skin, and appearing again in renovated youth, was a very general symbol of the transmigrating diluvian god, who was supposed to have experienced a second birth; hence it was placed in the bosoms of those who were initiated into the mysteries, as a token of their regeneration." This Mexican god also, in strict accordance "with the spirit of old mythology," was "born from the great mother, without the concurrence of a father." *Fab. II. 315 and note*. The remarkable stars and meteors, pointing to the "Star of Noah," supposed to have shone during the "forty days and forty nights" in which the rain descended upon the earth (*Gen. VII. 12.*); the sending up the mountain; the Rainbow constantly connected with the personifications of the Great Mother; the miraculous storms, rains, and mists; are all plain allusions to the Deluge. The remarkable plants refer to the tree of knowledge in Paradise. The Dragon, (the same as the serpent) the symbol of Shang-te, also figures in these legends, and Yaou is the son of this transformed Shang-te. The supposed recovery of certain sacred Books from the Deluge, or their preservation by the Great Father Shang-te or Noah in the Ark, is also alluded to in the fables of the horse and the divine tortoise, which are two Avatars of Shang-te. The Beasts are represented as being under the controul of the Great Father, as was the case both in Paradise, and in the Ark. The "Western Queen-Mother," the "White Goddess" or Western Venus (金女 *see Kang-he 女*), also appears undisguisedly in the

fable of the god Shun. The long periods of gestation refer to Shang-te or Noah's being shut up in the Ark for a lengthened period before his allegorical birth; while the being able to speak at birth, refers to his birth from the Ark as a *reappearance* of the older god, Adam. The "degenerate son" of his manifestation Yaou, refers to the stories of Cain and of Canaan, as the Great Father is both Adam and Noah. As before observed, Chaos and the Deluge, and consequently the Adamic and Nöetic families are confounded together in all heathen legends; and hence the allusion to the translation of Enoch, in the story of the Nöetic god Hwang-te, (*See Fab Vol. II. p. 41*). As antediluvians these human manifestations of Shang-te are of gigantic stature, as were also the Cushim or Cuthim of the Nöetic family. The Dragon-horse represents the Great Father Shang-te saving the sacred Books written in a heavenly character, unknown to mortals; and the tortoise represents the Ark in which they were supposed to have been safely deposited. Of these, the two ancient books, the Shoo-king and the Yih-king are the transcripts. The Great Bear represents the seven mariners of the Ark, the Hermaphroditic Shang-te or Noah being counted as *one*. The phoenixes represent the constant succession of worlds, the young bird being supposed to spring from the ashes of the old one. And, the white horses of the Nöetic Yaou, stamp the Quintuple Shang-te as being equally the god Buddha.

3. The Western Queen-mother (*see No. 7. 3*) "delights to dwell in the cave" of the sacred mountain of K'hwän-lun; hence the allusion to the Great Mother sending Shang-te, in his human character of Shin-nung, up a mountain where beasts nourished him; "we perpetually find a notion predominating, both that the goddess, whose peculiar form or sym-

bol was a ship, delighted to dwell in a consecrated grotto; and that the god who was exposed in an ark, was born or nursed in a cave said to be situated on the summit of a lofty mountain, the transcript of Ararat." *Fab. I. p. 31.* As the Chinese have these five manifestations of Shang-te, so "between Adam and Noah, the Hindoos place five Menus, or five supposed manifestations of the great father, in the persons of five principal antediluvian saints." &c. "We have moreover in the Babylonian account of the death of Noah and his sons," the death of these patriarchs described to us perfectly according to the genius of hero-worship: they were translated to heaven, and became the gods of their prosperity." *Ibid. Vol. III. p. 416.* The Ahuanac plant in the above legends, resembles the miraculous ash Ydrasil of the Goths, and the Jamba of mount Meru, which "are equally transcripts of the Paradisiacal tree of knowledge." *Ibid. Vol. I. p. 341.* To represent the Great Father as of gigantic stature is common amongst heathen. The Celtic race were giants. See *Ibid. Vol. III. p. 467.* "His supposed gigantic stature." Idris, the Great Father of the Celtic Britons, "exactly corresponds with the similar gigantic stature which is ascribed to Buddha, Jain, Mahiman, and Atlas." &c. *Ibid. Vol. II. p. 43.* That the "White Horse" is the symbol of Buddha, as it is here that of Shang-te, see *Ibid. Vol. II. 56 and III. 519.* "In high antiquity," i. e. in the golden age, "there was no distinction of sex, and the Ruler (Shang-te or Fuh-he) first instituted marriage. He gave them two kinds of skins for covering." &c. *Mirror of Hist. Vol. I. p. 13 &c.* "Plato informs us that in the first arrangement of things which was ordained of god (*Jupiter*) there were neither human politics, nor the appropriation of wives and children; but all lived in common

upon the exuberant productions of the earth." &c. *Ibid. Vol. II. p. 11.* And Hesiod tells us that in the golden age, "gods and mortal men were first born together," and "Cronus," who like Shang-te is *Chaos* and *Monad*, was "their sovereign." *Ibid. p. 13.* Thus Shang-te's manifestation *Ihwang-te*, "could oblige the host of gods to come to his court and receive his orders."

CHINESE AND ENGLISH VOCABULARY.*

Some months ago we heard that Mr. Stent was preparing A Vocabulary in Chinese and English, but supposed it would not appear for some time to come. We were agreeably surprised Sat. P. M. Dec. 16, on receiving A copy of the work. It is very beautifully done. It is the most neatly executed book we have seen in Chinese and English. We congratulate the author on its typographical appearance, and the Custom's Press at Shanghai on being able to produce such a book.

Mr. Stent expressly states that his Vocabulary "almost entirely owes its origin to novel reading," as a large part of its contents were found in Chinese novels. We feel free to say (whether orthodox or not,) that if all novel reading produced similar literary results we should (unanimously) recommend it to be more generally followed.

We must refer the reader to the Preface of the work for an interesting explanation of its rise and progress and completion. We are glad he allowed himself to be persuaded to have the Vocabulary published which it appears was done by the "Liberality and Kindness" of Robert Hart, Esq. We happen to be in a position to know what is implied by the incessant labor to which he alludes. For the preparation of it must have been attended with extraordinary care and application.

*漢英合璧相連字彙 A Chinese and English Vocabulary in the Pekinese Dialect. By George Carter Stent, *Imperial Maritime Customs*. SHANGHAI: Printed and Published at the Custom's Press, 1871.

The Vocabulary occupies 572 pages, each page having about 43 Chinese expressions. The Romanization which is after the system of Mr. Wade, the tones being indicated by Arabic figures, occupies the left hand of the page, then comes the Chinese characters, which are defined on the right hand of the page. The Romanization is arranged in regular alphabetic order, which must prove highly useful to all students of the Pekinese dialect.

About 50 pages are occupied by an ALPHABETICAL INDEX to the Chinese characters employed in the Vocabulary arranged in double columns, each character being defined by one or more words. Then 23 pages are taken up with a list of the characters arranged in a RADICAL INDEX, 5 columns to a page. This is followed by a table of the 214 Radicals which are succeeded by 15 pages of NOTES, describing over 100 phrases or customs which are alluded to in the Vocabulary.

For ourselves we cannot but express the wish that a much larger number of phrases and customs had been described in the manner which Mr. Stent adopted in describing what he selected. Instead of 15 pages of such notes, we should have been delighted with 20 times as many. For we regard such notes as exceedingly valuable to the student of the Chinese language as well as to all who care to learn about Chinese life and manners.

It is with considerable satisfaction that we have noticed "The Social Life of the Chinese" referred to, by page and volume, so frequently, (over fifteen times in fifteen pages) as affording further illustration of certain customs or notions. It shows that there is a noticeable degree of commonness of Chinese practices and opinions even in remote quarters of the Empire. For though the "Social Life" *specialty* relates to customs and notions as existing at Foochow, it does not *exclusively* relate to them. We happen to know that the work is often referred to at Canton and other places remote from Foochow as containing a description of not a few customs which exist there. If its pages are of use in understanding the customs and opinions which prevail at Canton and Peking—the two extremes of

China—the circumstance goes a good ways to prove the ownness of the Chinese people, if any proof is needed.

MISSIONARY INTELLIGENCE.

On a recent visit to the *Yung-fuh* district with Dr. Osgood of the American Board Mission, two new converts were received to church fellowship at the city chapel, and four at a mountain village, called *Kih-Tau*. These four were women. One is the mother of a Christian student in our training school, and the other three are wives of Christian residents in the village. The occasion of their admission to the church was one of much interest, as the ordinances of baptism and the Lord's Supper were then administered for the first time at that place, and were witnessed by a crowd of villagers. The services were conducted in the simplest manner, the sacraments carefully explained, and idolaters urged to abandon their sins and accept free salvation by Christ.

On the Saturday preceding these services, Dr. Osgood attended to 10 medical cases at the city chapel and 25 at the village. Two of these last were important cases—a man over 60 years of age, afflicted with *entropium*, and a little girl of 8 years, very low with *pneumonia*. The illness of this child is watched with tender solicitude by the native preacher and converts, as for some time she has given very pleasing evidence of sincere piety and devotion to the Saviour. She has learned many Christian hymns, and seems to trust wholly in Jesus for herself, while manifesting a deep concern for others' spiritual good. It grieves her that her father does not say grace at meals, and she does what she can to lead both her parents and her heathen relatives and friends to observe the Sabbath and attend services at the

chapel. She is indeed a bright light in that dark heathen village; and, whether spared to live longer or not, her influence will tell strongly among converts and heathen for the precious gospel of Jesus. *Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?* O, may the good Shepherd bless this dear lamb of His fold, just as she needs!

The excitement about the *genii powders* has extended to the Yung-fuh, as well as to other districts, but seems now to have subsided in great measure. Some of the native Christians have been roundly cursed and pushed about in the streets by the heathen, and in a few instances smart blows have been inflicted. But these things "have fallen out rather unto the furtherance of the gospel." Probably converts will be multiplied in our various fields on account of the excitement, and evangelical work in various respects will advance rather than retrograde. Satan, though cunning to invent malicious *plans*; overreaches himself, and, as usual, notably fails in executive skill. So should it be, and so may it ever be.

C. C. BALDWIN.

Foochow, Oct. 25, 1871.

BIRTH.

At Foochow, January 3rd 1872, the wife of GEO. HARMAN, Esq., of a son.

MARRIAGE.

In the Presbyterian Church, Tungchow, Shangtung, China, by REV. C. W. MATEER assisted by REV. T. P. CRAWFORD, REV. EDWARD P. CAPP of Philadelphia, Pennsylvania, to Miss MARGARET J. BROWN of Delaware, Ohio.

DEATH.

At the Russian Ecclesiastical Mission, Peking on the 24th November 1871, Father ISAIAB. Deeply regretted.

JOTTINGS AND GLEANINGS.

We are indebted to E. Bretschneider Esq., M. D., for a copy of his Pamphlet "*On the Knowledge Possessed*

by the Ancient Chinese of the Arabs and Arabian Colonies and other Western Countries, mentioned in Chinese Books, published by Messrs. Trubner & Co., 60 Paternoster Row, London. We hope to have a Review of this Essay before long.

—CHINA AS A MISSION FIELD.—A Premium Tract. The Premium offered by Rev. I. J. Roberts, late Missionary to China. By Rev. M. J. Knowlton D. D. Missionary to China. It appears as No. 113, published by the Bible and Publication Society, Philadelphia, U. S. A. We have been much pleased with this Tract, and we should be glad to reproduce it in our columns, if our space permitted.

We find room for the following extract, page 25.

It is a cheering fact that the ratio of conversions, of out-stations, and of natives entering the ministry, is every year rapidly increasing. The number in all these departments has, of late, doubled once in a period of a little over three years. Should the same ratio of increase continue, we may reasonably expect that by the year 1900 the native Christians in China will number over two millions. The following table will give some idea of the rate of progress.

	1853	1863	1864	1868
Stations and Out-Stations,	24	108	150	306
Native Preachers,	59	141	170	365
Native Christians,	351	1974	2607	5743

But mere statistics give a very inadequate view of the results of these missions. The incidental results are also important. Prejudices have been wearing away; confidence in the missionaries has increased; their peaceful and benevolent intentions are becoming widely acknowledged; tens of thousands have had their confidence in their false gods and superstitious shaken; much Christian knowledge has been diffused, which, like good seed sown in good ground, will ere long spring up and yield a bountiful harvest.

Printed by ROZARIO, MARÇAL & Co., Foochow.

